DOCUMENT RESUME

ED 322 228 UD 026 841

AUTHOR Gonzales, Frank
TITLE Recognizing Cultural Differences in the Classroom. Training Module III.
INSTITUTION Desegregation Assistance Center - South Central Collaborative of Region VI, San Antonio, TX.; Intercultural Development Research Association, San Antonio, Tex.
SPONS AGENCY Department of Education, Washington, DC.
PUB DATE 88
GRANT G00-874-5255
NOTE 53p.; For related documents, see UD 026 838-849.
AVAILABLE FROM Intercultural Development Research Association, 5835 Callaghan Road, Suite 350, San Antonio, TX 78228 ($7.50; complete set of 12 modules, $75.00).
PUB TYPE Guides - Non-Classroom Use (055)

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS *Acculturation; *Cultural Differences; Culture; Elementary Secondary Education; *Ethnic Groups; *Ethnic Stereotypes; Learning Modules; Minority Group Children; Minority Groups; Teacher Education; Technical Assistance; Value Judgment
IDENTIFIERS National Origin Desegregation Assistance Centers

ABSTRACT

Recognizing cultural differences in the classroom is the subject of this training module. It guides trainers through the activities and lessons necessary to familiarize education personnel with cultural elements that some national origin minority populations may bring to the school environment. Nine session components are described and materials, including seven transparency masters and five handouts, are contained within the module. Goals for the participants are the following: (1) to make comparisons between their own educational value system and those of other groups; (2) to define culture and become familiar with the categories of culture; (3) to become familiar with elements of surface culture and deep culture from several ethnic groups; and (4) to generate ideas for validating the culture of their students. The suggested time for completion of the module is 3 hours. Eight more training modules and three technical assistance modules related to desegregation and equity are available. (VM)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

6/7/89

ED322228

•••

TRAINING MODULE III

•••

Recognizing Cultural Differences in the Classroom

•••

DAC-SCC

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

X This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY

Jose Cardenas
IDRA

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

•••

Desegregation Assistance Center - South Central Collaborative

Intercultural Development Research Association
5835 Callaghan Rd. • Suite 350 • San Antonio, TX 78228

UD 026 841

BEST COPY AVAILABLE

INTERCULTURAL DEVELOPMENT RESEARCH ASSOCIATION

BOARD OF DIRECTORS

CHAIRMAN OF THE BOARD
Mr. Jesse Treviño
McAllen, Texas

VICE CHAIRPERSON
Mrs. Jan Coggeshall
Galveston, Texas

SECRETARY
Mrs. Debbie Haley
Houston, Texas

Dr. Sally J. Andrade
Austin, Texas

Dr. Max Castillo
San Antonio, Texas

Dr. James A. Forester
San Antonio, Texas

Mr. José A. Gonzales
Ft. Worth, Texas

Mr. Tino Guerra, Jr.
San Antonio, Texas

Mr. James Lehmann
Seguin, Texas

Mr. Othon Medina
El Paso, Texas

Mr. Fernando Piñon
San Antonio, Texas

Mr. Jesse Rangel
Lubbock, Texas

Mr. William Sinkin
San Antonio, Texas

EXECUTIVE DIRECTOR
Dr. José A. Cárdenas

IDRA is a non-profit corporation chartered by the State of Texas and dedicated to the improvement of educational opportunities for children.

Training Module III: National Origin Desegregation

Recognizing Cultural Differences in the Classroom

Developed by
Frank Gonzales, Ph.D.

Desegregation Assistance Center - South Central Collaborative
Gloria Zamora, Ph.D., Director

Intercultural Development Research Association
5835 Callaghan Road, Suite 350
San Antonio, Texas 78228
(512) 684-8180
Dr. José A. Cárdenas, Executive Director
1988

F O R E W O R D

The Desegregation Assistance Center - South Central Collaborative of Region VI, located in San Antonio, Texas, serves the educational equity needs of school personnel, parents and students in a five-state area: Arkansas, Louisiana, Oklahoma, New Mexico, and Texas.

The technical assistance and training that our center provides focuses on the issues and problems related to race desegregation, gender equity and national origin desegregation. This task is great, the needs are diverse, and the geographic area is extensive. Thus, we are pleased to have developed twelve technical assistance and training modules (four in each equity area) that are intended to build the capacity of school personnel to address their own needs.

We wish to acknowledge the excellent collaboration and contributions of our satellite center at the University of New Mexico-Albuquerque, in the development of these modules.

Each module is complete with objectives, pre/post-tests, activities to help participants meet each objective, readings, handouts, and transparency masters. The modules have undergone a rigorous review process by experts in each state in our service area. Their comments and contributions have been carefully incorporated into the final modules. The modules are:

<u>Technical Assistance Modules</u>

Federal Statutes and Directives Regarding National Origin Students

Federal Statutes and Directives Regarding Title IX Compliance

Civil Rights Compliance: An Update

<u>Training Modules</u>

I First and Second Language Acquisition Processes

II Integrating the ESL Student into the Content Area Classroom

III Recognizing Cultural Differences in the Classroom

IV Sex Stereotyping and Bias: Their Origin and Effects

V Modeling Equitable Behavior in the Classroom

VI Avoiding Sex Bias in Counseling

VII Equity in Counseling and Advising Students: Keeping Options Open

VIII Interpersonal Communications: A Human Relations Practicum

IX It's a Matter of Race: Race Relations in the Desegregated Setting

We have attempted to bring you the most up-to-date information in these modules. They are available individually ($7.50 each) or as an entire series ($75.00). A "Trainer of Trainers" session can also be arranged to enhance the capacity of your own personnel to use these modules effectively.

Breaking down the barriers to equal educational opportunity is a critical step towards educational excellence, equity and empowerment for all students. We hope these modules will expedite that effort.

Gloria Zamora, Ph.D.
Director, DAC-SCC

ACKNOWLEDGEMENTS

Appreciation is expressed to Elsa M. Weiderhold, Melinda B. Lechuga, & Carl Gonzales for their word processing and production assistance.

Appreciation is also expressed to the following individuals for their critical review of this document.

Glenda L. Barrett
Oklahoma State Department of Education

Raul Font
Oklahoma State Department of Education

Reeve Love
University of New Mexico

Dr. Elisa Gutierrez
Texas Education Agency

Dr. Norma Hernandez
Louisiana Department of Education

Craig Wilson
Ft. Smith, Arkansas, Public Schools

This module was prepared with funds provided under Title IV, Section 403, grant number G00-874-5255, U.S. Department of Education. The opinions expressed herein do not necessarily reflect the position or policy of the Department of Education and no official endorsement by the department should be inferred. All materials may be reproduced pending appropriate citation.

TABLE OF CONTENTS

Summary/Objectives....2

Overview of Session....3

Warm-up....4

Pre/Post-Test....6

Objective 1....8

Objective 2....10

Objective 3....12

Objective 4....28

Closure....30

Transparency Masters....31

Handout Masters....38

Recognizing Cultural Differences in the Classroom

Summary: This module will familiarize participants with cultural elements that some national origin minority populations may bring to the school environment.

Length of session: 3 hours

Objectives:

1. Participants will compare their own educational value system with those of other cultural groups.
2. Participants will define culture and become familiar with the categories of culture.
3. Participants will become familiar with elements of surface culture and deep culture from several ethnic groups.
4. Participants will generate ideas for validating the culture of their students.

Overview of Session:

Time	Objective	Activity	Materials
10 minutes		Warm-up	Posterboard
5 minutes		Pre-test (optional)	Pre-test
20 minutes	Objective 1		Handout 1 Transparency 1
20 minutes	Objective 2		Transparencies (2-4)
15 minutes		Break	
60 minutes	Objective 3		Handouts (2-4) Transparencies (5-6)
35 minutes	Objective 4		Transparency 7 Handout 5
5 minutes		Closure	
5 minutes		Post-test (optional)	Post-test
5 minutes		Evaluation	

Warm-up

Time: 10 minutes

Materials:

1 sheet of white construction paper or posterboard
2 four-inch squares of construction paper or posterboard (1 white, 1 black)
Tape

Procedure:

Tape the white construction paper to a wall, bulletin board or podium during your introductory remarks. Put tape on the squares, but do not mount the squares on the posterboard until later.

Read "What Culture Is and Is Not."

WHAT CULTURE IS AND IS NOT

A highly intelligent teacher with long and successful experience in the public schools of Chicago was finishing her first year in an Indian school. When asked how her Navaho pupils compared in intelligence with Chicago youngsters, she replied, "Well, I just don't know. Sometimes the Indians seem just as bright. At other times they just act...dumb... . The other night we had a dance in the high school. I saw a boy who is one of the best students in my English class standing off by himself. So I took him over to a pretty girl and told them to dance. But they just stood there with their heads down. They wouldn't even say anything." I inquired if she knew whether or not they were members of the same clan. "What difference would that make?"

"How would you feel about getting into bed with your brother?" The teacher walked off in a huff, but actually, the two cases were quite comparable in principle. To the Indian the type of bodily contact involved in our social dancing has a directly sexual connotation. The incest taboos between members of the same clan are as severe as between true brothers and sisters. (Kluckhohn, 1949, pp. 19-20)

Source:

Arvizu, Steven, Snyder, Ted, & Espinosa, Paul T. Demystifying the Concept of Culture. Sacramento: California State University, 1980.

As you end the reading, hold up the two squares and ask the participants to identify the similarities and differences. Mount the squares on the posterboard and ask the participants which is obvious and which is inconspicuous.

Lead the participants in a discussion of why some cultural factors are obvious in the classroom and others are not.

Read the objectives of the workshop to the participants and explain that the activities will help them in recognizing and validating the culture of the students in their classrooms.

Pre-test (optional)

Time: 5 minutes

Materials:

Pre/Post-test

Administer the pre-test to the participants. Provide the correct responses from the answer key below.

Answer key:

1. E - Culture
2. D - Biculturalism
3. A - Enculturation
4. C - Assimilation
5. B - Acculturation
6. C - Culturally different

Pre/Post Test

Name: _____ Date: _____

Match the following words to the appropriate definition.

A. Enculturation
B. Acculturation
C. Assimilation
D. Biculturalism
E. Culture

_____1. The rules for appropriate behavior; the values and beliefs shared by a group of people.

_____2. The process of maintaining and using two cultures.

_____3. The natural and unconscious process of acquiring a culture.

_____4. The process of losing the native culture or merging two cultures so that they are indistinguishable.

_____5. The process of acquiring a second set of cultural rules which may coexist beside the first set of rules, replace them, or modify them.

_____6. Ting Ling is a nine-year-old student whose family recently arrived in the U.S. She and her parents speak a language other than English at home. They eat the food and maintain the customs of their native land. In the U.S. educational system, this child would be considered:

a. culturally deprived
b. culturally disadvantaged
c. culturally different
d. culturally deficient

Objective 1: Participants will compare their own educational value system with those of other cultural groups.

Time: 20 minutes

Materials:

Transparency:
1. Stereotype

Handout:
1. Value Check

Lecturette:

As a human being, you have developed a value system. The things that you value today are the result of your experiences during childhood and adolescence and as an adult. As a classroom teacher, you have experienced situations that allow you to formulate opinions and draw conclusions.

(Distribute Handout 1)

Have the participants complete the task. This may be an individual activity, or you may prefer to have the participants work with partners, or in groups of three or four. Emphasize that they need not agree with other members of their group.

Allow approximately 10 minutes for this activity. Convene the large group.

We often categorize an entire group by having had contact with only a limited number of members of that group. These value statements are present in all cultures. How we perceive other groups is learned through our personal experiences with members of those groups. If our experiences are similar to those we have already accepted we tend to enculturate the value and accept it. If our experiences are different, we tend to stereotype the value.

(Display Transparency 1)

The word stereotype is derived from the printing process wherein a stereotype plate is used to print an identical, repeated pattern.

The process called "stereotyping" permits an image to be repeated ad-infinitum without any variation or any individual, distinguishing characteristics. In our daily lives, stereotypes are learned and reinforced by families and friends, published materials that stereotype members of minority groups, and mass media advertisements and entertainment. Some commonly held stereotypes of men and women are:

Men are expected to hold professional and executive jobs or to do heavy manual labor, and are not to participate in "feminine" activities such as child care and housework.

Women are expected to be housewives, office workers, teachers, and domestics, and are not to be skilled professionals, business executives, or manual laborers.

In recent years these attitudes have changed, and both men and women are assuming non-traditional roles.

How does stereotyping affect the behavior of the person who stereotypes? Stereotyping encourages us to make incorrect generalizations about groups of people; to deny individual differences; to avoid valuable or even essential relationships with members of the groups that we stereotype.

How does it affect the victims? Stereotyping can cause its victims to conform to the stereotype for reasons of social survival, as did some 19th century blacks; to protest peacefully, like Frederick Douglass or Shylock; to rebel violently, like Nat Turner.

Ask the participants to share some of the stereotypes that they indicated on Handout 1. Control the discussion by posing the question:

How can stereotyping be diminished or unlearned?

Stereotyping can be unlearned through education; by associating freely with people of different backgrounds and cultures; by active protest; by intelligent use of the media; and by analytically evaluating individuals and groups on their own merits.

Explain that by the end of the workshop the participants will have obtained information that will allow them to become more sensitive to cultural differences and similarities within their own classrooms.

Objective 2: Participants will define culture and become familiar with the categories of culture.

Time: 20 minutes

Materials:

Transparencies:

2. Definitions of Culture
3. Assumptions about Culture
4. Surface Culture/Deep Culture

Lecturette:

The first definition of the term "culture" to appear in print was that of E.B. Tylor in 1871. Tylor used "culture" and "civilization" as synonymous terms when he stated:

(Display Transparency 2)

> Culture, or civilization...is that complex whole which includes knowledge, belief, art, law, morals, customs, and any other capabilities and habits acquired by man as a member of society. (Kroeber & Kluckhohn, 1952)

Essentially, Tylor was saying that culture is the sum total of human endeavor.

A hundred years later, Nelson Brooks defined culture as "...the distinctive life-way of a people...united by a common language." (Brooks, 1972)

During this hundred-year period, innumerable discussions, debates, assemblies, roundtables, conferences, and conventions attempted to define the term. Each discipline insisted upon including elements specifically related to its own area of study. Consequently, most definitions tended to "muddy the water" rather than clarify the situation.

From a rudimentary educational perspective, Ned Seelye's definition, "culture includes everything people learn to do," appears to be the simplest.

Only human beings are capable of creating culture. Everything that is passed on from one generation to the next is an example of one's culture.

(Display Transparency 3)

There are three assumptions regarding culture that are accepted as facts:

1. Culture is universal. All people have culture and, therefore, share in a common humanity.

2. Culture is organized. There is a coherence and structure among the patterns of human behavior.

3. Culture is stable, yet changeable. It is dynamic and manifests continuous and constant change.

Each culture has certain traits which are stressed more than others. These stressed traits can be grouped into two categories: "surface culture" and "deep culture."

(Display Transparency 4)

Nelson Brooks refers to "surface culture" traits as:

> The products of artistic endeavor, achievements of intellectual and artistic genius, deeds of heroic valor and concepts of lofty spirit, and various modes of significant thought, genteel living, and racial vigor. (Brooks, 1966)

"Deep culture," on the other hand refers to:

> The thoughts and beliefs and actions, the concerns and hopes and worries, the personal values, the minor vanities and the half serious superstitions, the subtle gradations of interpersonal relationships as expressed in actions and words, the day-by-day details of life as it is lived. (Brooks, 1966)

Each of these categories has certain parameters which will be discussed under Objective 3.

Source:

Gonzales, Frank. Mexican American Culture in the Bilingual Education Classroom. Unpublished doctoral dissertation, The University of Texas at Austin, 1978.

Break: 15 minutes

Objective 3: Participants will become familiar with elements of surface culture and deep culture from several ethnic groups.

Time: 60 minutes

Materials:

Transparencies:
5. Elements of Surface Culture
6. Nahuatl Food Contributions

Handouts:
2. Patriotic/Religious Holidays
3. Folktales
4. Elements of Deep Culture

Lecturette:

Surface Culture

Elements of surface culture include the tangible things related to a group of people. When we speak of a group of people as a whole, the possibility exists of stereotyping everyone within the group. This often leads to overgeneralizations about a particular ethnic group and ultimately provides erroneous information rather than clarifying the situation. Every cultural group has undergone, and is undergoing, processes of acculturation and assimilation.

However, every cultural group maintains certain customs that are unique to that group. These customs and practices become associated with the group until it is difficult to think of one without the other.

Write the words "German American" on the chalk board. Ask participants to name things that they associate with that ethnic group. Responses might include polkas, sausage, beer, sauerkraut, etc. Explain that these associations constitute elements of surface culture.

(Display Transparency 5)

Surface culture includes:

1. Food (food and culinary contributions)
2. Holidays (patriotic holidays, religious observances, and personal rites and celebrations)
3. Arts (traditional and contemporary music, visual and performing arts, and drama)
4. Folklore (folk tales, legends, and oral history)

5. History (historical and humanitarian contributions, and social and political movements)

6. Personalities (historical, contemporary, and local figures)

1. Food

Every group preserves portions of its original culture. At the same time, the group may borrow elements from another culture and incorporate those elements into its own. For example, when we think of the word "spaghetti," our immediate association is with the Italians. That association is only partially correct. Spaghetti did not exist in Italy until Marco Polo went to China. While in China Marco Polo ate chow mein and found it to be substantive and nutritious. Upon his return to Italy, the ingredients were modified and it was called spaghetti.

The Irish potato did not originate in Ireland, in spite of its name. The patata was a common food of the Inca indians of Peru. When Pizarro returned to Spain he took the patata back with him. Its popularity as a staple food soon spread throughout Europe. During the potato blights of 1848 in Ireland many Irish came to the United States. The potato became a popular basic food among all Americans and was called the Irish potato because of its popularity with the Irish.

Corn, or maize, was the staple food for most Indian tribes in North America. Native American tribes in the U.S. have made "fry bread" for centuries. The Indian tribes of Mexico were the first to use corn to make tortillas. Because of its nutritional value, simplicity of preparation, and relative cheapness, it has become a basic food throughout the Southwest.

Other foods that we use on a daily basis can be traced back to the Indian cultures of Mexico. The names of many of these foods were taken from the Nahuatl language. When translated into Spanish, many ended in te. As they were translated into English, they took on different spellings or forms.

(Display Transparency 6)

Spanish	English
tomate	tomato
aguacate	avocado
guajolote	turkey
camote	sweet potato
zacate	grass (seeds)
chocolate	chocolate
chile	hot pepper
calabaza	squash

All of these foods were indigenous to Mexico. After Cortez conquered the Aztecs in 1519, he took these items back to Spain and introduced them to Europeans.

An interesting story about chocolate is recorded in Spain's church history records. The cacao, or cocoa bean, tree had been cultivated by several Indian cultures in Mexico prior to their conquest by the Aztecs in 1325. The Aztecs called the ground cocoa bean chocolatl. Chocolate was used as a food and a beverage. It was as esteemed as frankincense and myrrh had been in biblical times, and was served to royalty and people of high honor. Chocolate also was considered an aphrodisiac. When it was introduced to the court of Spain, the taste for its unique flavor spread quickly. It became a popular delicacy among those residing in monasteries and convents. The head of the church in Spain soon decreed that no form of chocolate was to be served to nuns for fear of what it might cause them to do under its spell. No such restraint was placed on members of the priesthood. A similar attitude developed toward serving chocolate to children and young maidens. Perhaps this was the beginning of the attitude that "chocolate is sinful."

The watermelon is the symbol of the Vietnamese Tet holiday. It symbolizes abundance and fertility. At least a pair are displayed on the home altar during Tet. The seeds are dried and dyed red to symbolize happiness and are cracked between one's teeth to extract the inner core. The significance of the watermelon comes from the legend of An Tiem, who made the barren land of a deserted island rich with the succulent fruit.

2. Holidays

Most holidays can be grouped into three categories: patriotic holidays, religious holidays, and personal holidays.

(Distribute Handout 2)

Patriotic Celebrations:

Each ethnic group may celebrate these observances with varying degrees of traditional culture. Regional variations also may occur. Review the patriotic celebrations with the participants.

Religious Celebrations:

The concept of deity and the observance of religious practices vary from one culture to another. In Anglo and Hispanic cultures, celebrations of the new year are primarily secular, although various religious groups have adapted certain practices in observance of the new year.

In Asian cultures, the Lunar New Year has both religious and secular significance, and each culture has its own form of celebration. The Vietnamese new year, Tet, is celebrated in the first month of the lunar calendar. However,

the Lao new year, Boon Pee Mai is not celebrated until the fifth lunar month (April) for astrological reasons.

Tet, or the festival of the first day of the year, is a rite of spring. To the Vietnamese, it is the equivalent of Thanksgiving, Christmas, and several other holidays all rolled into one.

Houses are cleaned thoroughly, repainted, and decorated with flowers or plum branches. Pieces of scarlet paper or banners with Chinese characters for happiness, prosperity, and longevity are displayed in prominent places. Altars to the ancestors are set up, candlesticks and incense burners are polished. Visits are made to the cemetery to clean and decorate ancestors' graves. New clothes are bought, and food is prepared for family members who will return for a reunion.

On the twenty-third day of the twelfth lunar month, a "farewell to the kitchen god" ceremony is held. Fruit, flowers, and special foods are arranged before the altar to the ancestors, incense is burned, and prayers are offered for the god's safe journey. A live carp is placed in a water tank to carry the deity heavenward. When the ceremony is over, the carp is released in a stream.

The cay neu, a bamboo pole about 30 feet long, is set in front of each house on the last day of the lunar year. Red paper banners, a basket of nuts, wind chimes, colorful ribbons, colored glass, and multicolored cock feathers adorn the pole. The pole keeps evil spirits from entering the home.

On this day, people also take their last bath of the year, bring closure to any pending business, and visit a temple to ask for blessings on their homes and families.

Precisely at midnight, firecrackers are exploded to welcome the spirits of the dead back from Heaven, to chase away evil spirits, and to mark the beginning of the first day of the new year.

One of the popular customs during Tet is the colorful unicorn dragon dance. The ceremonial unicorn is made of cloth and paper stretched over a bamboo frame. People place money on the cay neu or in other high places. If the unicorn eats the money, good luck will follow.

Personal Rites and Celebrations:

There are "special" days that a particular culture may create and observe. Valentine's Day is not celebrated in any countries other than the United States. Mother's Day and Father's Day are also American observances. If other cultures have similar observances, they do not coincide with those carried out in the U.S. The following is a list of personal rites and celebrations observed by different cultures or ethnic groups.

A. Birthdays

Most cultures celebrate the observance of a person's date of birth. The observance may range from a simple celebration to an elaborate one.

Baci (bah-see) is a Lao ceremony that is used to celebrate the birth of a child, a soldier going to war, moving to a new house, getting married, the beginning of a new year, or any other occasion where good wishes are intended. A silver bowl filled with cones of flowers is used. White yarn is tied to the cones of flowers. A candle is placed on top of the arrangement which is called the pa kwan. As people sit in a circle, the eldest man lights the pa kwan and recites Buddhist scriptures. A circle of people hold the yarn strings to allow the spirits to enter the gathering. Once the spirits have arrived, an offering of fruit is given to the honoree and a string is tied around his/her wrist. After the string is tied, the good spirits cannot escape. Everyone in the circle touches the honoree and wishes him or her good fortune.

B. Saints' Days

Saints' days are celebrated by many Hispanic Catholics. They are observed on the calendar day assigned to the saint for whom the person is named. All persons with the names Juan, Juana or Juanita are named after San Juan (St. John), and thus would celebrate June 24, the day designated as St. John's day. Saints' day observances may exceed the birthday observance in magnitude because of multiple family members with the same name, friends with the same name, and towns and villages named after a patron saint.

C. Quinceañeras

Quinceañeras are "coming out" celebrations given in honor of young Hispanic ladies on their 15th birthday. The name is derived from the Spanish words for fifteen, quince, and year, año. The quinceañera usually involves a religious service or mass of dedication, a meal for the family and friends, and a party which may include the larger community.

The honoree is accompanied by 14 young ladies, each representing a year of her life, 15 male escorts, her parents, her grandparents, her godparents, and often pajecitos (maids and masters), who are usually much younger family members. Quinceañeras are often as elaborate as weddings.

D. Baptisms

Baptisms are a personal rite observed by many Hispanic Catholics as well as by non-Catholics. Baptisms signify the dedication of the child to the church. The parents choose another couple to serve as godparents to the child. The role of the godparents is to assist in the upbringing of the child, both religious and secular. Godparents add another dimension to the extended family structure and baptism confirms this bond of two couples caring for one child. This common interest in the child is represented in the names used between the couples: comadre and compadre. Translated into English, these terms mean "co-mother" and "co-father," or "co-parents."

E. Weddings

Weddings among Hispanics often are considered "traditional" and involve numerous family members and friends. The attendants to the bride and groom are called padrinos. There is no specific number of attendants in the wedding party. Most church ceremonies include the participation of padrinos de lazo (rosary) padrinos de arras (coins) and padrinos de cojin (cushion), who provide these items. Additional attendants may be responsible for other items at the reception.

Weddings among Asians may be quite different within each culture. Red is considered the color of happiness and good fortune in most Asian cultures and may be worn by the bride. After marriage in the Lao culture, the female may keep her maiden name or take her husband's name. The Lao young married couple will not move into a separate dwelling right away. The groom will spend two to three years in the bride's paternal household. This period allows for the couple to give birth to their first child, who will be born in the maternal grandparents' household. This custom provides psychological support for the bride and teaches the groom how to express his true love for his wife through showing due respect toward her parents.

F. Anniversaries

Anniversaries are generally a nuclear family observance among Hispanics. However, the extended family members also may participate.

G. Death Observances

Funerals among Hispanics are observed by both the nuclear and the extended families. It is not uncommon for a child to be absent from school for several days because of the death of an extended family member. Traditionally, Catholic observances include the rosario, or rosary, which takes place at the funeral home, the velorio, or wake, at the home of the deceased, the misa, or mass, which is observed at the church, and the entierro, or burial in the cemetery.

Many Native American tribes still observe funeral rituals that have been practiced for centuries. The death rites among the Kickapoo Indians constitute an extremely secretive religious ceremony, which is not discussed with persons who are not members of the tribe.

3. Arts

Every cultural group contributes to the arts, whether through music, through visual arts and crafts, or through theater arts. Jazz is a unique American form of music which was created by Black rhythm and blues singers and musicians. Country and western music is based on the zarzuela, which is a type of song that tells a story and which was sung by the cowboy or vaquero of the Southwest. Geographical regions often created unique art forms. The German polka was adapted by the Mexican Americans of Texas and resulted in what is called Tejano conjunto music.

Ethnic, or folk, arts and crafts have been handed down from one generation to the next for centuries. Native American arts and crafts are a mixture of religious significance, artistic representation, and economic enterprise. Incorporated into each handcrafted piece is some detail that is left unfinished or incomplete. This imperfection allows the spirit within the object to escape. Common utensils designed for daily use, such as baskets and pottery, have become items treasured by the collector. Native Americans also have adapted skills from other cultures and raw materials available to create new forms of art, such as silver and turquoise jewelry. Indian jewelry is an art form considered by many people as an investment against inflation. Is this concept new? Not at all! Native Americans have been wearing their bank accounts for hundreds of years.

4. Folklore

Every culture is resplendent in folklore. Not until recent years has ethnic folklore been recorded. Stories and tales were handed down from one generation to the next through the art of storytelling. Some have been lost, yet many remain. Themes of folktales range from the sublime to the ridiculous, from tragedy to great joy, from the supernatural to legendary heroes.

(Distribute Handout 3)

This handout contains two folktales that may be used in the classroom. Suggest that the participants incorporate folktales from other cultures into their lessons on a regular basis.

5. History

History textbooks used at all levels of the American educational system have been neglectful in presenting the history and contributions of ethnic and minority groups in the United States. Ethnic and minority groups have contributed to American history in spite of the xenophobia that has permeated the educational system. The only alternative for the conscientious classroom teacher who wants to incorporate contributions of all ethnic groups is to use supplementary materials in his/her classroom. A reasonable supply of materials is available in bookstores and education supply outlets.

6. Personalities

Every cultural group has had its personalities. Historical personalities usually were omitted from history books. Contemporary personalities are usually known only within the ethnic or language group. However, supplementary instructional materials do provide information on ethnic personalities and can be incorporated into the teaching process. The best resource for ethnic personalities is usually local individuals. The classroom teacher can provide role models for ethnic minority students by bringing local persons into the classroom, developing lessons around topics of local interest, and using ethnic

minority parents in the classroom for demonstrations, as speakers, and as instructional assistants.

Deep Culture

(Distribute Handout 4)

Elements of deep culture deal with the feelings and attitudes that we learn by being members of particular groups. Each culture has certain behaviors that are followed in particular situations, of which the following are examples:

1. Ceremony

Among Hispanics, children are taught to shake hands with adults as a greeting. In addition to the handshake, adult men may greet a female friend with a beso, a kiss on the cheek. They may greet another man with an abrazo, a hug with two pats on the back.

Within the Asian cultures, body contact is not practiced. Greetings are expressed by bowing the head slightly and/or putting the hands in front of the chest. Handshakes between sexes are considered taboo and patting another person on the back is an insult.

When you congratulate a Vietnamese for playing the guitar very well, instead of saying, "Thank you," the person will say that he or she is not really very good at all. This is not false modesty, but only an example of the Confucian concept of le, reacting modestly to praise, which has been practiced for more than two millennia.

Acts of hospitality constitute another form of ceremonial difference among Hispanics. When someone offers something -- a glass of water, food, a place to sit, etc. -- it is polite to refuse the offer by saying "gracias, no." The person making the offer expects to be refused the first time, and persists in offering the item again. It is then polite to accept the second offer with a simple "gracias."

2. Courtship and Marriage

Among traditional Hispanics, men ask permission to marry their chosen mate from the woman's father. This process is called pedir la mano, to ask for the hand. The bridegroom goes to the father of the bride or the oldest male member of her family to ask for her hand in marriage.

Within some Arab and East Indian cultures, marriages are still arranged through mutual consent of both families.

Most Asian cultures allow young persons to choose their spouses. Among the Vietnamese, marriage usually occurs when both partners are in their late twenties or early thirties. Males are considered superior to females. Wives

assume a subordinate role to their husbands in all areas after marriage. They have no legal or marital rights and must obey their husband, then their eldest son (in the event of the husband's death).

Community property laws, where women are entitled to half of a man's wealth after marriage, come from Spanish law. Not all 50 states have community property laws. The majority of the states with such laws are found in the Southwest because of the Spanish influence in this area.

3. Esthetics

What is beautiful in one culture may be garish in another culture. Among Mexican Americans bright, vivid colors are esthetically pleasing. It is not uncommon to observe complementary colors on the color wheel used together, e.g., red and yellow.

Homes painted in vibrant colors are common also. Most homes are decorated on the outside with macetas, flower pots displayed in the yard. The use of flowers as a decoration both inside and outside of the house can be connected to the patron saint of Mexico, La Virgen de Guadalupe.

In contrast to the bold and bright colors used in the Mexican culture, the Asian cultures emphasize the subdued and the miniature. Plum and apricot blossoms are used as decoration and have religious significance in Southeast Asia. The cherry blossom has esthetic significance for the Chinese and Japanese. Scale or size of objects within Asian cultures is represented by the centuries-old practice of bonsai -- cultivating dwarfed plants -- and by sculptured gardens or landscapes and oriental architecture and furniture designs.

Some Native American tribes have seven words for the color "blue". Who can argue that the "blue of the sky" is not quite different from the "blue of the ocean."

The adage "beauty is in the eye of the beholder" remains true today. All people learn to appreciate the things that they see through their own cultural eyes.

4. Ethics

How cultures practice honesty, fair play, and moral principles may differ. The concepts of honor among the many American Indian cultures, combined with those of the Europeans with whom Indian peoples intermarried, have created distinctive attitudes toward ethics. El honor, to the Hispanic is to be defended even if it requires fighting. This attitude perhaps comes from ethics practiced by various Indian tribes. The Yaquis felt that taking their own lives was a better alternative than being taken captives by the Spaniard. Unfortunately, today the Yaqui culture exists only in an isolated region of northern Mexico, while the Spanish culture is evident throughout the Southwest.

In contrast, the concepts of good and evil for the Vietnamese are part of the "mainstream of life." Lifemanship consists of successfully existing or surviving, as best one can. Authority is recognized more readily when it has a human face. The law is understood better when it is represented by a person. Allegiance, political or otherwise, is usually to a man much more than to an abstract principle or ideal. In the Lao culture, to be "adult" is to be totally independent, self-sufficient, and self-reliant.

5. Family Ties

Bonding is different among different cultures. Among Hispanics older children, regardless of gender, are expected to care for younger children. Homes comprising three generations of family members are not uncommon, especially when one grandparent is deceased. Independent living in homes for senior citizens usually is not practiced. However, nursing home care is becoming popular, especially among third and fourth generation Hispanics born in the U.S.

Among Asian families, as many as five generations may live in the same household. The extended family is the only group that really counts for the Vietnamese.

The adage, "blood is thicker than water," is true in many cultures that you will encounter in the classroom.

6. Health and Medicine

Curanderismo, the practice of using folk healers, is common among some Hispanics. Curanderas or curanderos practice what may be considered "white magic," or exercising the gift of healing through the use of natural remedies, superstition, and religion. A common remedy for susto, or fright, is to roll an egg over the victim's body three times while reciting "Hail Marys," break the egg into a glass of water, and place it under the victim's bed overnight. When the egg coagulates, the victim is healed.

In many urban areas today, both modern medical attention and curanderismo are utilized by Mexican Americans. They will visit a medical doctor's office and take the prescribed medicine as well as visit a curandero(a) and follow his/her advice.

Among Cambodians, traditional healers are used to treat stomach pains, diarrhea, coughs, pregnancy-related problems, and skin problems. Herbs and natural ingredients are used with sauna or steam bath treatments. Most Cambodian women see a healer regularly during and after pregnancy.

Natural medicines are used by many cultures. Teas made from roots, bark, and leaves of plants are used today as they have been for centuries. For example, who would question the use of sassafras tea? Everyone knows that it works great as a diuretic.

7. Folk Myths

Every culture has superstitious practices. Among Mexican Americans, hiccups may be cured by making a small ball of red thread with saliva and placing it on the forehead of the child. The owl, or lechuza, is considered an omen among Hispanics. When an owl hoots, bad luck will follow.

Every culture has its distinctive omens. In the Anglo culture, the dropping of an eating utensil foretells the arrival of someone who is hungry. The spoon represents a hungry woman and the fork represents a hungry man.

In Vietnamese homes, the first visitor to one's home on New Year's Day is an omen of how the coming year will be. If the person has a cheerful disposition, the year will be filled with happiness. If the person is gruff or drunk, the year will bring misfortune. To insure against risks, the Vietnamese arrange for the visitors that they want. A relative or adult acquaintance of great virtue and high social standing is asked to be a first visitor.

No true Texan, regardless of ethnicity, would allow New Year's Day to pass without eating black-eyed peas. They are guaranteed to bring good luck during the coming year for Texans, although they are considered livestock feed and "not fit for human consumption" by people residing in the Midwest.

8. Gestures and Kinesics

Body language in one culture may mean something completely different in another. Directions, in the Anglo culture, generally are indicated by pointing with the index finger. This gesture, in some Hispanic cultures, has sexual connotations. Most Hispanics point by extending all fingers outward and gesturing with the entire hand.

The hand signal indicating "come here" used by Americans, wiggling the index finger toward the body, is an insulting gesture to Asians. It carries the message, "come here, brat," and is used only with dogs or cats. Likewise, Americans indicate that something is "perfect" by touching the index finger and thumb. In the Vietnamese culture, this gesture means "worthless." In the Mexican American culture, the same gesture has sexual connotations.

9. Grooming and Presence

Pierced ears are considered a sign of beauty among Hispanic females. Girls may have their ears pierced within days of their birth. East Indian females also may pierce their nostrils for purposes of adoration. People from South Africa may adorn their bodies with lacerations of the skin on the cheeks as well. The current American fad of multiple piercing of the ears for both men and women must not be construed, as an ethnic cultural trait but rather as a symbol of the "punk rock generation" of the 1980's.

The manner in which one dresses is also part of one's culture. Although one's dress may be affected by socioeconomic factors, cultural presence is evident in the way people appear, their gait, their stance, and their posture.

10. Ownership

The Mexican President Benito Juarez, a contemporary of Abraham Lincoln, wrote" El respeto al derecho ajeno es la paz," or, "respect of the rights of others is peace." This attitude is still prevalent in Mexican American culture. If someone compliments an item that you own, it is customary to offer it to them. The item then is politely refused by that person.

Vietnamese also do not accept an offer immediately. They politely refuse several times before accepting.

11. Precedence

Within the Hispanic family, siblings have specific roles. The oldest boy, el hijo mayor, is accorded certain responsibilities. He becomes the authority figure in the event of the father's death or absence, and assumes the role of provider for his mother and siblings.

Among many cultures, age is respected. Hispanics use the titles don and doña with the given name to show respect. Asians also revere their elderly and equate wisdom with age. Among Native American families, grandparents assume the role of teachers. To have contact with one's grandparents during childhood is considered fortunate.

Ancestor worship among the Vietnamese involves annual rituals commemorating the anniversary of the death of an ancestor or a deceased family member. An actual meal is prepared and served on the family altar, along with the burning of joss sticks and incense.

A Vietnamese person greets the head of the family or an older person first, then the younger family members.

12. Rewards and Privileges

Attitudes toward motivation, merit, achievement, service, and social positions are part of one's culture. These attitudes are absorbed through the environment in which one lives. Socioeconomic status and prevailing attitudes toward different ethnic groups may impose limitations on, or temporary detours in, the development of a person's self worth.

13. Rights and Duties

Attitudes toward personal obligation, voting, taxes, military service, legal rights, and personal demands are learned from role models. Noble attitudes in these areas exist across cultures, and in most instances they occur

without fanfare and go unnoticed. One unpublished fact is that a higher percentage of Hispanics than of any other ethnic group have received commendations for bravery in defending the United States since World War II.

Vietnamese children are taught to work independently. Self-sufficiency is a virtue. Mexican American children are taught to help their peers and often work better in groups or teams.

14. Religion

Every cultural group has beliefs concerning the divine and the supernatural. Large groups, such as Hispanics, may be diversified in their religious practices. Not all Hispanics are Roman Catholics; many practice Protestant and evangelical religions.

Small groups such as the Kickapoo Indians practice a religion known only to members of the tribe.

The Vietnamese have singled out the humanistic philosophies of Taoism, Confucianism, and Buddhism, grouped them together, and called them Tam Giao, the Three Teachings. Taoisim seeks to define the role of human beings in relation to the universe. Confucianism suggests an ethical code of conduct in relation to society. Buddhism suggests an avenue to sagehood. Vietnamese commonly hold more than one religious belief -- a Vietnamese Catholic also worships his or her ancestors.

15. Sex Roles

Within most cultural groups women have one role, while men have another. The Navajo culture is a matriarchal one. Women make the decisions concerning the family and control the money yet males always walk a few paces ahead of them.

Within traditional Hispanic homes, men provide and women serve. In today's non-traditional Hispanic home where both husband and wife provide, conflict often occurs when the man expects the woman to continue the serving role and the provider role simultaneously. Not every Hispanic woman wants to "bring home the bacon and fry it up in a pan," while the macho husband watches football games on T.V.

Machismo is a Spanish term that is used to describe the "he-man" attitude of Hispanic men. It encompasses all of the stereotypes of what men are "supposed to do." It is questionable as to whether machismo is a reality or just a myth. When a Hispanic male demonstrates that he thinks of himself too highly, other men will ridicule him by saying "Se cree bien macho" (he thinks he's something he isn't).

16. Space and Proxemics

Among most Native American cultures, land was not owned. It was to be used, but not abused. This philosophy was in direct conflict with the European philosophy of ownership. The ultimate results are history: Manhattan Island was purchased for a few dollars worth of beads and trinkets; Indian tribes were marched west of the Mississippi in the Trail of Tears relocation; and the surviving tribes were placed on reservations on what was considered the least desirable land available.

The amount of space between individuals is called proxemics. Within the Anglo culture, communication occurs when individuals are within 36 to 48 inches of each other. Among Hispanics, the appropriate distance for communication between individuals is approximately 18 inches. What is considered acceptable proxemics by one culture is interpreted as invasion of personal space by another.

As classroom teachers, we often say more through our body language than we do verbally when proxemics are involved. How comfortable do you feel when a child stands within 18 inches to ask you a question? The normal reaction is to draw away from the speaker. However, the nonverbal message may be "Get away from me!" or "I don't want you near me!"

17. Subsistence

Generally speaking, Americans are youth-oriented. Emphasis is placed on looking, dressing, and acting young. In other parts of the world, age is venerated. Age is associated with maturity, experience, and wisdom. Every culture has rules that determine who takes care of the young, who takes care of the old, and who respects whom.

In Vietnamese households, on the first day of Tet, the whole household gathers to pay respect to the eldest person in the house by wishing him or her a prosperous new year.

18. Taboos

What most of us consider socially acceptable, dancing with a partner, is forbidden behavior in some Native American cultures.

Among Mexican Americans, it is not acceptable to maintain eye contact with a person in authority. When children drop their heads while talking to their teacher, they are not being disrespectful. They are only practicing appropriate behavior. Undressing or bathing with a group, as is expected in physical education classes, also is considered taboo among Hispanics.

Placing a hand on a person's head may seem harmless in American culture; however, in Asian cultures it is an insult. To do this is to treat the person like an animal rather than a human being.

Body contact in public also is taboo in Asian cultures, and boys and girls do not hold hands or kiss.

Vietnamese children often refrain from asking questions of their American teachers even when they do not understand a point being made because they would be confronting the teacher with an unpleasant fact.

19. Time Concept

The practice of arriving fashionably late probably exists in every culture. Within the Black culture, this concept is known as "C.P. time" (Colored People time). In the Southwest, it is called "Mexican time." Generally, it means arriving 30 to 60 minutes after the designated time.

The word mañana in Spanish means tomorrow. However, the mañana concept is quite different. The intonation of the voice and the stress placed on the word can determine whether mañana means tomorrow, next week, next year, or never.

Another characteristic that distinguishes time concepts is evident in the language of a culture. In English the clock "runs." In Spanish the clock "walks" (el reloj anda).

In the Vietnamese culture time also "walks." A person may arrive an hour early for a function and not become upset because of the wait. Likewise, the same person may be an hour late for a function and not feel obligated to apologize, as life is less hurried in this culture.

The concept of time among Native Americans is also distinctive. Solar and lunar positions dictate when certain things will occur. Tribe members may wait patiently for days in order for a particular ceremony to take place. "Indian signs" have been used by American farmers for centuries. Potatoes are planted in the dark of the moon when the astrological signs are below the waist line. However, corn is planted in the full of the moon when the signs are in the head.

20. Values

Vietnamese have a high regard for morality, and adhere to the five Confucian virtues of humanity, righteousness, prosperity, wisdom, and faithfulness as guides for their daily conduct. Within Asian cultures, the best way for a child to honor his or her parents is to succeed academically.

Attitudes toward honor and dishonor are evident in all cultures. Among Hispanics, any remark about or reference to one's mother using the word madre constitutes an insult, and is considered "fighting words."

Tan hieu hoc, literally translated as "love for learning" frequently is mentioned as a cultural characteristic of the Vietnamese people. This does not

mean that scholars devote their entire lives to the pursuit of knowledge and investigation of various phenomena. What the Vietnamese call "love for learning" is actually a traditional, deep, and almost subconscious respect for the learned and their learning. This attitude is best exemplified by the documented story of the illiterate old farm woman who took a sheet of rice paper from her grandson and reverently burned it because it had calligraphic writing on it, rather than let the little boy desecrate it by making it into a kite for his own entertainment.

Sources:

Center for Applied Linguistics. A Cross-cultural Glimpse of the Vietnamese People. Rosslyn, VA: Center for Applied Linguistics, National Indochinese Clearinghouse, 1976-1977.

Gonzales, Frank. Mexican American Culture in the Bilingual Classroom. Unpublished doctoral dissertation, The University of Texas at Austin, 1978.

Herbert, Christina. "The Traditional Medicine Center" Passages, 3 (1), Spring 1987.

Van, Phong. Tet: Vietnamese New Year's Day. Washington, D.C.: Department of Health, Education, and Welfare, 1977.

Hoang, Thi Hayen Trang. "Vietnamese Youth: Two Profiles." Passage: A Journal of Refugee Education, 1(3), Winter 1985.

Luangpraseut, Khamchong. Laos Culturally: A Short Introduction to the Lao and Their Culture. Orange County Superintendent of Schools Office, Indochinese Education Project, n.d.

Phap, Dan Trung. A Manual for Teachers of Indochinese Students. San Antonio, TX: Intercultural Development Research Association, 1981.

Objective 4: Participants will generate ideas for validating the culture of their students.

Time: 35 minutes

Materials:

Transparency
7. Names

Handout
5. Culturally Related Situations

Lecturette:

The word "validate" means to confirm, to support or corroborate on an authoritative basis, or to make something legally valid. Culturally different children may experience invalidation more frequently than they experience positive reinforcement of their cultures. In addition to having to function in a different language at school, many children are confronted with an immediate name change by a well-meaning but culturally insensitive teacher. Children with the names Rosa, Gustavo, Khamchong, and Pham Thi Dai often become "Rose", "Gus", "Charlie", and Patty.

Every culture has a distinctive process for naming its members. This process should not be acculturated for the convenience of the teacher or school records without the consent of the individual.

(Display Transparency 7)

Hispanics usually have three names.

Maria	Teresa	Villalobos	Juan	Carlos	Gomez
(saint)	(given)	(last)	(saint)	(given)	(last)

Some Hispanics may have compounded names.

Maria del Refugio	Carmen	Gonzales	Jimenez
(saint)	(given)	(father's last)	(mother's last)

Laotian names follow the same pattern.

Kramchong	Luangpraseut
(given)	(last)

Vietnamese names are reversed in order.

Pham	Thi	Dai	Nguyen	Van	Hung
(last)	(middle)*	(first)	(last)	(middle)*	(first)

*middle names usually indicate gender

Native Americans may have an Indian name and an American name.

Anoskamokwa	Juanita Prado
(tribal name)	(legal name)

In all cultures, a persons name is the very essence of his/her self-identity. The school should validate the existence of every child by using his/her appropriate culture name.

(Distribute Handout 5)

Divide the group into five small groups. Assign each group one or more situations. Have each group resolve the situation in a manner that would validate the child's culture.

Convene the large group and have each small group share how they decided to resolve the situation.

Closure

Time: 5 minutes

Materials:

Posterboard and squares

Refer the participants' attention back to the posterboard and squares. Ask which square is obvious and which is inconspicuous. Remove the squares and hold them out from you. Ask if both are now obvious. Remind the participants that each student is a unique individual; that each student has a distinctive culture; and that the classroom teacher can facilitate learning for each child by recognizing and accepting the cultural traits of each student on an individual basis.

"A teacher affects eternity: one can never tell where their influence stops."
-- Henry Brooks Adams

Post-Test (optional)

Time: 5 minutes

Administer the post-test and clarify any misconceptions the participants might have.

Evaluation

Time: 5 minutes

Distribute the evaluation forms and have the participants complete them.

STEREOTYPE

The word "stereotype" is derived from the printing process wherein a stereotype plate is used to print an identical, repeated pattern.

DEFINITIONS OF CULTURE

"Culture . . . is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society. "
-- E.B. Tylor, 1871.

"Culture is the distinctive life-way of a people who are united by a common language."
-- Nelson Brooks, 1972.

"Culture includes everything people learn to do."
-- Ned Seelye, 1974.

ASSUMPTIONS ABOUT CULTURE

1. **Culture is universal.** All people have culture and, therefore, share in a common humanity.

2. **Culture is organized.** There is a coherence and structure among the patterns of human behavior.

3. **Culture is stable, yet changeable.** It is dynamic and manifests continuous and constant change.

-- Frank Gonzales, 1978.

SURFACE CULTURE

Surface culture includes the products of artistic endeavor, achievements of intellectual and artistic genius, deeds of heroic valor and concepts of lofty spirit, and various modes of significant thought, genteel living, and racial vigor.

DEEP CULTURE

Deep culture involves the thoughts and beliefs and actions, the concerns and hopes and worries, the personal values, the minor vanities and the half serious superstitions, the subtle gradations of interpersonal relationships as expressed in actions and words, the day-by-day details of life as it is lived.

-- Nelson Brooks, 1966.

ELEMENTS OF SURFACE CULTURE

1. **Food** (food and culinary contributions)

2. **Holidays** (patriotic holidays, religious observances, and personal rites and celebrations)

3. **Arts** (traditional and contemporary music, visual and performing arts, and drama)

4. **Folklore** (folk tales, legends, and oral history)

5. **History** (historical and humanitarian contributions, and social and political movements)

6. **Personalities** (historical, contemporary, and local figures)

NAHUATL FOOD CONTRIBUTIONS

Spanish	English
tomate	tomato
aguacate	avocado
guajolote	turkey
camote	sweet potato
zacate	grass (seeds)
chocolate	chocolate
chile	hot pepper
calabaza	squash

NAMES

Spanish

Maria	Teresa	Villalobos		Juan	Carlos	Gomez
(saint)	(given)	(last)		(saint)	(given)	(last)

Maria del Refugio	Carmen	Gonzales	Jimenez
(saint)	(given)	(father's last)	(mother's last)

Laotian

Kramchong	Luangpraseut
(given)	(last)

Vietnamese

Pham	Thi	Dai		Nguyen	Van	Hung
(last)	(middle)	(first)		(last)	(middle)	(first)

Native American

Anoskamokwa	Juanita Prado
(tribal name)	(legal name)

Training Module III: NOD
Handout 1

VALUE CHECK

From your experience, place a check in each column for each group that you perceive to have the following educational values.

	Value Statement	Anglo	Asian	Black	Hispanic	Native American
1.	Value education highly					
2.	Emphasize education at home					
3.	Consider education to be child-centered					
4.	Consider academic success an honor					
5.	Consider learning "bookish"					
6.	Learn better independently					
7.	Learn better in groups					
8.	Are highly creative					
9.	Are highly analytical					
10.	Excel in skills requiring dexterity					
11.	Require little motivation to learn					
12.	Do only the minimum required of them					
13.	Seek reinforcement for a completed task					
14.	Respect teachers					
15.	Participate in extracurricular activities on their own initiative					

Training Module III: NOD
Handout 2

PATRIOTIC/RELIGIOUS HOLIDAYS

Patriotic Celebrations		Religious Celebrations
	January	
		1 - New Year's Day/Año Nuevo/ Tet
16 - Martin Luther King, Jr.		6 - Epiphany/Los Reyes Magos
		*Lunar New Year/Tet
	February	
12 - Abraham Lincoln		* Mardi Gras/Carnaval
22 - George Washington		* Ash Wednesday
24 - Mexican Flag Day		* Lent/Cuaresma
	March	
		2 - La Virgen de Guadalupe appeared in Mexico, 1531
		17 - St. Patrick's Day
	April	
		* Good Friday
		* Passover
		* Holy Week/Semana Santa
		* Easter/Pasqua Florida
	May	
5 - Battle of Puebla, end of the French intervention in Mexico, 1862		None
* Memorial Day		
23 - Victoria Day - Canada		
	June	
14 - Flag Day - U.S.		
19 - Juneteenth (Celebrated by the Black community in Texas as the day news of the Emancipation Proclamation reached Texas in 1863.)		None
	July	
1 - Canada Day		None
4 - Independence Day - U.S., 1776		
14 - Bastille Day - France, 1778		

PATRIOTIC/RELIGIOUS HOLIDAYS

August

None

None

September

* Labor Day
16 - Mexican Independence Day, 1810

12 - Rosh Hashanah
21 - Yom Kippur

October

2 - Columbus Day/Dia de La Raza 1492

31 - Halloween

November

11 - Veterans Day - U.S.

1 - All Saints Day/Dia de los Santos
2 - All Souls Day/Dia de los Defuntos
* Thanksgiving

December

None

4 - Hanukkah
16 - Las Posadas
24 - Noche Buena
25 - Christmas/Navidad

*The dates of these observances vary with the calendar year.

The Legend of the Narcissus. -- Thuy Tien

In the Vietnamese culture the narcissus plays an important role at Tet. It is considered a good omen if they bloom on New Year's Days. Great care is given to their cultivation and special techniques are used to ensure their blooming at that time.

The legend tells:
A rich old man had three sons. When he felt that he was about to die, he called in his children and said he wished his fortune to be divided equally among them. The children promised to respect his wish and the old man died happily. He had hardly been buried when the two eldest sons took most of the youngest one's share. Only a poor plot of good-for-nothing land was given to him.

The unfortunate younger son was sadly looking at his inheritance when he saw a fairy appear. "Stop crying," she said. "There is a treasure hidden beneath your plot of land and your brothers don't know it." She explained that the sprout of a most valuable flower was hidden under the soil. The boy was astonished, and the fairy said, "You'll be rich with these flowers. Each spring they will bloom in your garden and you can sell them at a good price."

The very next spring, the land was covered with a fragrant whiteness. In memory of the fairy who protected him, the boy called the flowers Thuy Tien (water fairy). Everyone who saw it loved its beauty and its delicate perfume. The lords and the rich wanted to buy it and offered fabulous prices for the floral wonder.

In just a few years, the boy accumulated an immense fortune from the sale of the narcissus.

The flower became the symbol of success and prosperity. This is why it is used at Tet.

Source:

Van Phon. Tet: Vietnamese New Year's Day. Washington, D.C.: Department of Health, Education and Welfare, 1977.

The Sobbing Woman - La Llorona

There are hundreds of versions of La Llorona in the Mexican American culture. This is the version as heard in Laredo, Texas.

In the barrio called "The Devil's Corner" lived a very poor woman. She and her three children lived in a miserable shack that seemed to hang on a cliff by the riverside. Her husband spent his time and money across the river, in Nuevo Laredo.

She ironed and washed for other people, she even begged sometimes in order to provide her children with one meal a day. She herself ate practically nothing. It was a wretched life and every day brought new miseries. She did not ask anything for herself, but it broke her heart to see her little ones suffer.

There was always a ray of hope; her husband would come back and everything would be all right again. One day, he did come back to tell her he was leaving her and the children for a new woman.

That was too much for her to bear. She looked at the peaceful river below. Her children couldn't possibly face a whole life of misery. Poor little angels, they would be so much better off in Heaven. God would clothe them, feed them, surround them with love. They would be happy up there forever.

On an impulse, she pushed all three of them over the cliff. They tumbled down in the water. They floated for a while and finally disappeared.

She smiled for the first time in many months, satisfied that she had fulfilled her maternal duty. She could see all three of them with a shiny halo already...up there eating a big plate of strawberry ice cream.

She went to bed happy and fell asleep.

The next morning, she looked around for her little children. Where were their caresses, their smiles, their tears? She suddenly realized what she had done. Wanting to join them, she threw herself into the river and drowned.

Now it's a fact -- and many people attest to it -- that when the moon is full, one hears the moaning and the sobbing of a woman, along the river. Could it be the "llorona" who is still looking for her children?

Source:

Sauvageau, Juan. Stories That Must Not Die, Vol. 1. Austin, TX: Publishing Services, Inc., 1975.

ELEMENTS OF DEEP CULTURE

1. CEREMONY: (what a person is to say and do on particular occasions)
2. COURTSHIP & MARRIAGE: (attitudes toward dating, marriage, and raising a family)
3. ESTHETICS: (the beautiful things of culture: literature, music, dance, art, architecture, and how they are enjoyed)
4. ETHICS: (how a person learns and practices honesty, fair play, principles, moral thought, etc.)
5. FAMILY TIES: (how a person feels toward his or her family, friends, classmates, roommates, and others)
6. HEALTH & MEDICINE: (how a person reacts to sickness, death, soundness of mind and body, medicine, etc.)
7. FOLK MYTHS: (attitudes toward heroes, traditional stories, legendary characters, superstitions, etc.)
8. GESTURE & KINESICS: (forms of nonverbal communication or reinforced speech, such as the use of the eyes, the hands, and the body)
9. GROOMING & PRESENCE: (the cultural differences in personal behavior and appearance, such as laughter, smile, voice quality, gait, poise, hair style, cosmetics, dress, etc.)
10. OWNERSHIP: (attitudes toward ownership of property, individual rights, loyalties, beliefs, etc.)
11. PRECEDENCE: (what are accepted manners toward older persons, peers, and younger persons)
12. REWARDS & PRIVILEGES: (attitudes toward motivation, merit, achievement, service, social position, etc.)
13. RIGHTS & DUTIES: (attitudes toward personal obligations, voting, taxes, military service, legal rights, personal demands, etc.)
14. RELIGION: (attitudes toward the divine and the supernatural and how they affect a person's thoughts and actions)
15. SEX ROLES: (how a person views, understands, and relates to members of the opposite sex and what deviations are allowed and expected)

ELEMENTS OF DEEP CULTURE

16. SPACE & PROXEMICS: (attitudes toward self and land; the accepted distances between individuals within a culture)

17. SUBSISTENCE: (attitudes about providing for oneself, the young, and the old, and who protects whom)

18. TABOOS: (attitudes and beliefs about doing things against culturally accepted patterns)

19. CONCEPTS OF TIME: (attitudes toward being early, on time, or late)

20. VALUES: (attitudes toward freedom, education, cleanliness, cruelty, crime, etc.)

Source:

Gonzales, Frank. Mexican American Culture in the Bilingual Education Classroom. Unpublished doctoral dissertation, The University of Texas at Austin, 1978.

POINTS TO REMEMBER ABOUT CULTURE

1. What seems logical, sensible, important, and reasonable to a person in one culture may seem irrational, stupid, and unimportant to an outsider.

2. Feelings of apprehension, loneliness, and lack of confidence are common when visiting another culture.

3. When people talk about other cultures, they tend to describe the differences and not the similarities.

4. It requires experience as well as study to understand the many subtleties of another culture.

5. Understanding another culture is a continuous and not a discrete process.

Source:

Shirts, G. R., 1977.

CULTURALLY RELATED SITUATIONS

1. Lucas and Rogelio are brothers and are on different baseball teams. During a game, Lucas has an opportunity to "put out" Rogelio but intentionally drops the ball. The coach is irate and yells at Lucas, "Why did you do that?" Lucas replies, "But, coach, he is my brother."

2. Ms. Wright is reviewing math homework by calling on students to give the answers to specific problems. When she calls on Margarita, she tells her that she did not get that particular problem. Ms. Wright suspects that Margarita has not done her homework at all. After calling on several other students she returns to Margarita and the scenario is repeated. Ms. Wright is filled with righteous indignation and launches into a tirade on Margarita's lack of motivation, poor work habits, and generally sullen attitude. She demands to know why she did not do her homework. An embarrassed Margarita mumbles, "I told you I had to take care of my brothers and sister until my mother gets home."

3. Mr. Smith wants to have a parent conference with Kim's parents to explain that Kim needs to have a visual examination because his classroom performance is falling behind. Mr. Smith has Kim write his mother's name on a piece of paper. Mr. Smith addresses the note to Mrs. Nguyen Kim Hong. A Mr. Phap shows up at the school and claims to be Kim's father. He is upset that Mr. Smith would write a note to his wife.

4. Miguel is eating his lunch, homemade tripe tacos, when Eddie comes along and asks him what he is eating. Miguel tells him, and Eddie makes a horrible face. Eddie says that Miguel's lunch is disgusting. He goes on to inform Miguel that his mother says that all "innards" are unfit to eat, and that only poor, ignorant, dirty people would eat them. Miguel, outraged, tells Eddie precisely what he thinks of Eddie's mother's opinions, adding some pungent comments concerning her probable sexual preferences. Eddie punches Miguel, and Miguel punches back.

5. Moakwa is a Native American student who has been given the English name Sandy at school. Her teacher, Ms. Drobropolski, considers her to be "bright" for an Indian. Ms. Drobropolski has sent notes home because Sandy has been absent several times this year. Sandy's mother interrupts class one day to take Sandy out. When asked when Sandy will be returning, her mother replies, "I don't know -- a tribe member has died and since my husband is a council member, we have to be there."

6. Your class has been studying a unit on spring. One Wednesday morning several of the Hispanic students come into your classroom with black smudges on their forehead. Some of the children start giggling and make remarks like "Maria needs to wash her face," and "Alberto is turning black." What do you do?

This module is one of a twelve-part series.
Each title is available at a cost of $7.50.
The entire series is available at a cost of $75.00.

The series consists of:

Technical Assistance Modules

Federal Statutes and Directives Regarding National Origin Students

Federal Statutes and Directives Regarding Title IX Compliance

Civil Rights Compliance: An Update

Training Modules

I First and Second Language Acquisition Processes

II Integrating the ESL Student into the Content Area Classroom

III Recognizing Cultural Differences in the Classroom

IV Sex Stereotyping and Bias: Their Origin and Effects

V Modeling Equitable Behavior in the Classroom

VI Avoiding Sex Bias in Counseling

VII Equity in Counseling and Advising Students: Keeping Options Open

VIII Interpersonal Communications: A Human Relations Practicum

IX It's a Matter of Race: Race Relations in the Desegregated Setting

•••

Desegregation Assistance Center - South Central Collaborative

Intercultural Development Research Association
5835 Callaghan Rd. • Suite 350 • San Antonio, TX 78228 • (512) 684-8180